

M1852

Sunday May 31, 1970

Barn

Lunch and Coffee (Group II)

MR. NYLAND: If you're not finished with your meal keep on eating. Don't feel that you have to stop simply because I talk. In coming up from the outside to the Barn I was reminded of a place in the middle of Java where there is an old, fairly old Buddhist temple, called the Borobudur. It's a terraced temple with different grounds around the final cupola on the top, and it goes up with stairs of stone, everything is of course of stone, and walking up here from one terrace to the other, I was reminded, it is gradually getting such an approach as if this Barn deserves it, and it was so nice to see it and actually then to try to visualize as if I was walking up the Borobudur. It is a temple, which has about seven hundred different Buddha statues in different cupolas all over the different terraces, and it is sculptured all around inside and outside the walls that separate, that are at the edges of the terraces. It's a very famous temple. At the present time it's not in use anymore. It is an attraction for some tourists-that's way out at one of the cities in the center of the islands-not so easy to get to, and most of the time you have most of the distance you have to walk. But it is built on a little hill and you see it from a great distance, silhouetted against the sky, particularly when it is getting dusk and the moon at the time when I was there, I was all by myself, no one happened to be there, it was not very much frequented. But the impression was indelible, to see a temple of that kind in old glory still standing there and

remaining without having, at the present time, any particular reason almost for staying there and only historical. There is no more worship, there's no more visits from any religious, either Buddhist or Mohammedan to the temple. It is there still. It was built around thirteen hundred and it is still intact. It has been restored by the government to prevent damage or things that deteriorated gradually, and the general impression is one of tremendous grandeur of the representation as a symbol of something that has value, without knowing exactly what the value is.

I have that feeling once in a while when we try certain things not like that at all, not like the Borobudur, it will never be like that. It will never be organized like many religions have become organized. It is necessary to keep this in mind, that we don't want organization. We want cooperation. We want understanding. That is why the emphasis is constantly on the development of inner life; not on the outside appearance. And we run, of course, constantly the risk that we forget and that there is not enough attention paid even to a little bit of an organized whole that ought to exist in order to be able to continue to communicate with each other; and that because of that, of course, the responsibility is not as much seen and the difficulty is: it is not felt.

I have in mind, for instance, the Guest House. You see, I had hoped that with the Guest House and now, of course, different people coming there, and particularly over the summer period it will be filled; that people who do come there would feel a responsibility also for maintaining it. And those who are a little bit more dyed in the wool and know something about the Guest House and its history and the difficulties that have been involved in maintaining it even for the

people who were there; the changes that we had to make and also the necessity of those who stay, that they feel for the place as a whole and help it.

You see it is quite wrong for several of you to come just and sit and expect some kind of a meal after a day of hard work. If you can imagine that you had a home of your own and you work for a living and you come home after, of course, you are tired and of course you want to sit in the chair and read the newspaper or perhaps listen to the radio; but outside there is a garden and the garden has been tended by your wife and there are flowers and the grass is a little higher. So you get out a lawn mower and you run the lawn mower for a half an hour or an hour before supper, so that you don't expect supper to be just brought out on a golden platter to you. You become part of your house because it is your own and perhaps you have even a certain love for it.

I would like very much that you had much more of that kind of a feeling and relieve than those that are responsible like Marilyn. It becomes extremely difficult and there are certain people who just sit and sit, not taking any particular interest. And it is not right and I'm not talking about the women, I'm talking now about young men in their, let's call it, in their early youth, who don't understand that something is required of them.

Now if I say it, it belongs as it were to rules of organization, but it has to be said when your Conscience is not as yet taking over, that what otherwise would be rules and if we can dispense with the rules, writing them down and designing tasks; something else has to come in its place, which is your Conscience. And it's your Conscience as a human being living in the surrounding with a few other

people that you take on your shoulder something that really you can do and then attend to it and spend some time. It is lacking at the Guest House and it is not right.

I've said many times the Guest House is an adjunct to the Barn; it belongs to the Barn, because we have to provide for people to be able to sleep somewhere, since they can not sleep around here. But that, that is still the same kind of atmosphere of us; and although we are trying to embellish the surrounding(s) of Amity, and the grass is growing up in front of the Guest House, quite beautifully. What is taking place inside by the people, we can improve all kind of things inside. We can even work on the roof and raise it and make a new dormitory; or enlarge the dinning room or for the nursery; but those things have to be felt and they should not even have to be talked about. But when you don't feel them, I have to tell you. I wished you'd consider your particular attitude towards the Guest House when you are there, when you are an occupant.

But also you need a little guidance and an example, and that is, of course, where some of the people who are a little older should have already taken a certain initiative. I would like to see someone who becomes mater familias and pater familias. Those who take a responsibility for the children of the Guest House, I don't mean the nursery, I mean the young growing up people who really don't realize that they are there at the Guest House by the grace of someone and that they don't feel that they have to do something and perhaps it should be told. And perhaps some of the older ones could take that initiative to see that something goes on then in accordance with unwritten rules and perhaps

indicated by examples; and that even a person from the outside every once in a while could take that responsibility of an evening and maybe Marilyn or someone else could not have been there or not constantly rely on Marilyn to be there seven days and seven evenings a week.

It's not fair really when the totality of the Guest House is here for all of us to profit by if we can; that even what I've said before quite obvious that the Guest House is a transitory building, that it is only for those who stay there for a little while until they find a proper place for themselves; but while they are there every day they have a responsibility, at least I feel that.

Maybe the grass outside is getting too long that it ought to be cut. Maybe there are certain things inside that you could do and help to see to what extent actually there are certain things not in the proper place, and not just sit and lounge around. You're not as yet entitled to it; your day is not done, when you get to the Guest House.

You know the saying: "A women's work is never done". It is for all the guests of the Guest House, it's never done, until you are quite sure that what ought to be done has been done, then sit down on your laurels. You can make a chair out of logs and sit on it if you wish.

You see the difficulty is that we don't want to make rules, that we keep rules to a certain minimum. There are no particular memoranda from me, sending to so-and-so that they ought to do this and that and please attend to it. I leave it to you. When it goes wrong we find out, then perhaps it's time to say something. The initiative constantly has to come from you individually what it is in

you that you then can settle first with your self and a little later in relation to others and again cooperate, work as partners with understanding and making allowances and gradually changing over from prejudices perhaps into an inclusion of something that you consider for someone else also without violating that what you require and what you think is necessary simply to make a little room and we don't do it enough as yet.

And I'm not going to give you a book, a guideline how you should behave, because if I do that your initiative is killed; and that what is life in you gradually diminishes, and as long as you would continue to adhere to the rules. It happens in the government you know. It is quite impersonal, and there are rules in the government in the different departments in Washington and wherever the federal government or any kind of a government happens to exist. Those who stay within the rules, they after several years will get a pension; and they cannot be fired. And, of course, very seldom there is real life, and very seldom there is enough speed or consideration of the demands of ordinary public people, who have to go every once in a while to the government, in order to get something done, and maybe they have to wait all because it doesn't matter today, well tomorrow is just as good. That is a government rule, simply to forget until by chance you see it again and then there is attention that has to be paid, because otherwise your boss, and the boss is also under the same kind of restrictions; and the final boss at the head, he doesn't know, because he doesn't care any more, he leaves it to someone else. And the rules are not always sufficient to take care of emotional relationships.

That is why I don't want rules, because they cannot take care of them, and that is why it is necessary to have a Conscience that will actually become the guide for your behavior in an emotional sense. That's why I talk so often about caring; of really having a feeling for what is needed. Look at the terrace outside; you think it could have been built without care. Something went into such a terrace; really the desire to make it look beautiful, and lot of energy together with a lot of enthusiasm; aside from the perspiration, that what went into it was kindness to make the terrace right; feeling for the Barn so that the Barn could be proud of the terrace which sustains it. This is the way I feel any kind of work ought to be done, and you will reach it, of course, more and more if that what you are doing you do with your whole heartedness; that every thing of you could take part at certain times in relation to that what you are busy with.

There is another reason why I don't want rules. Many people feel and they don't want to use their intellect. When one comes to Work it is not regulated that that what should take place is a little "I" in the head, which has to have certain functions. It's very good for description of an aim. It is something that, of course, ultimately can be explained about what will happen if it were there, then affecting the rest of the surrounding and gradually change a person over from personality to an individuality, or to becoming an individual. But if one starts to describe it too much and becomes too fussy about it you leave a great deal of emotional people out and you leave also out when a person wants to become emotional even in attempts to Work. That what is needed is the realization that I am anxious to grow. I am serious about what I wish. I have a wish, which is based on what I at

the present time see, and what I now see is again based on what I have gone through, and what I have experienced. And sometimes one cries out for something. What can I do? And it is not fed by simply saying, "Go and Observe yourself". Or when a statement is made and one says: "That is not Work."

It's quite wrong. A person is human. He tries with all his best to open his world; and particularly when he is young what will he fill it with? Not with just a few words. He will fill it with the kindness on the part of you, to try to help, to understand what state he is in, and then to adapt yourself in such a way, again I say by kindness to tell, by consideration, by caring, and not even to use words, but to say, "Alright, why don't you continue in the way you are now going and see where you get stuck. When you get stuck let's talk about it. What are you stuck about? Maybe it is prejudice, maybe it is something that is still a remnant of conditioning from your early youth or the surrounding in which you were brought up."

To learn how to talk about Work in that way and the emphasis of the emotion has to be in your voice when you talk; so that a person then can understand that something is within you as aliveness, which aliveness when it becomes expressed can then go over gradually in an Awareness; but without having to explain it because one is not really interested in such descriptions of A B C. One wants to have life first and life has to be based on a desire that one wishes to continue with life. For that I have to have interest in what I'm doing, and I want to find variety of different things that can take that interest, so that when I'm interested I will put life in it, and then certain results which may be reached

will then help me to have more interest for further Work or accomplishments. In such cases leave Work with a capital "W" a little bit in the background. Start by helping a person to solve ordinary problems in ordinary life. There are more than enough, help them to settle whatever may be unreasonable, or to understand what caused a certain difficulty, and sit down together and exchange and let the thoughts flow and hope that somehow or other the emotional state will help you to solve the problems, which you can not as yet put in words.

We are living at the Barn on Saturday and Sunday and it is there that we try to get sustenance for the week. That is why I feel that such a pity, when because of certain, which I will now call foolish reasons, people stay away. I do not agree too much with too much exhibitions. I don't think it is worth the time. It is not the necessity for making money. It is not the kind of public that one really wishes to cater to. It should not go at the expense of not having enough even to sell at the railroad store, or for the sake of ones work, one wants to work beautiful things and not offer them for sale in Greenwich Village to all the hippies that run around there. Why in God's name bother? I did not realize when I heard about it that it would be like this and I pity those who went, and I also advised them quite strongly to stop it now and forget about the rest.

There is one that I can agree with: that is the Bennington show. That may be good for the contacts, because there will be people of a certain standing with whom you can then talk about your Work and your difficulties in Work, certain things can be solved. Making money is incidental. Creating a name of Chardavogne Barn is very incidental. I don't care about it. We don't want that

kind of publicity. I have no interest whatsoever to shout at the present time from the housetops about the existence of Chardavogne Barn Activities. It stays within our group and we for the group itself go to the outside in contact with the rest of the world.

We constantly will emphasize the basis, not that what is just an outside product to be offered for sale. If the two cannot go together, then it cannot go together, and that what is important is the essence and the root; and the fruit is not that important.

So it is only now with trepidation that I say, attend the Bennington show, whatever it may yield let's hope for the best. As far as the Greenwich Village affair is concerned, I think it is a failure from my standpoint.

I want to say this in order to emphasize again and again, and that is why I say Saturday and Sunday are days of essence. They're here in a group of people, gradually perhaps even a little more with people who come from different places here or Chicago. Again what will you do? What will they think? What is there on the part of yourself to make them feel at home, to be able to give them something, that they in turn can give you some report about the difficulties they are facing? A young group: what will they do? Who has information about how to Work in a young group? How to get people? Several of us have information about that experience. Don't you think you ought to communicate it a little bit if you can talk? Consider it even from the standpoint of a little politeness. Don't you pay attention to a stranger who happens to come and sits even now at this table, which indicates what I believe ought to be done?

Don't be self centered and if you are don't be it too long. If you grow up you grow out of your self-centeredness. Your self- centeredness in the beginning contains you, like that what is a seed, which has two leaves to protect it; and when it comes out of the soil the two leaves are there but then the stem goes up and leaves the two leaves, and after a little while they die off.

When one wants to grow up, you leave your self-centeredness. You enlarge your world. You allow people to come into your garden. You can show them flowers you have planted. You can give them enthusiasm by telling them how you planted them and the care you gave them and how sad it was that some were planted and the sun was already too strong and they happened to die, poor little plants.

This is what I call cooperation, a realization of a partnership without words. It is like Mendelssohn (who) wrote the Songs Without Words, simply relying on the music itself; not to have to give a definition and not to call it by some kind of a fancy romantic name: "Lust Auf ein scheiner Wasserfälle " or "On The Birth Of My Youngest Child". Such things are so stupid because they are much too sentimental. Organization is a little bit too cold because the rules don't have life in them any more, but in between there is the golden rule, which is a mixture of mind and feeling; and mixed in such a way that there is a homogeneity between the two, so that they are not separate, but that they in their different products can become mixed. You know when you have two color pigments and the color is different when you mix it, and you mix it well and the kernels are fine enough,

then you get a homogeneous color and you can hardly distinguish the different pigments, one from the other.

That's what I feel should be an aim. The humanity as represented by us as human beings sitting here and working together and coming from different backgrounds, gradually will start to diminish in its difference and start to become more alike in the pursuance of an aim.

I've asked Bob Bowman to play some Gurdjieff music. I think it is necessary for all of us to hear also different ways by which things are expressed. I've advised many times that people should go to a Monday group in New York or to Peter's group here, or to Trudy in Brooklyn so as not to hear me all the time. It is very advisable to hear words of wisdom spoken by different people. It is very necessary to listen to music even if the interpretation may be a little different from someone else, because we're still groping you might say and particularly with the expression of music, a little bit in the dark. I explained it on Friday: it is like secondhand since most of that has to go through De Hartmann and then we hearing it and not having enough of a background to place it against the life of Gurdjieff or to see him, not having had any contact with him when he was alive. The music still has on its own a certain quality and when one becomes sensitive enough to feel it then there is a result, which then when it is expressed can affect you in a certain way, the same way that when Peter plays you know that there is something that Peter wants to put into it in accordance with whatever he understands and feels; and it is very good because that is the way such music ought to be played.

But I thought since Bob is here he ought to be known also for that, because he is very good, I would say, in accordance with my standards; and the understanding coming as it were new towards this kind of music; and then trying to see what is really the meaning of the notes and the combinations, and to put it in such a way that then it can convey, which I hope gradually becomes more and more the feeling of Gurdjieff as expressed in his music.

So here we drink to the music of Gurdjieff, regardless of who performs it.

End of Lunch

Coffee at the Barn

MR NYLAND: I explained last Tuesday a little bit about a week ago Sunday evening and the abruptness with which I simply stopped the meeting. The explanation of course is quite simple: the caliber, or the attention or the questions did not make it a very high level from my standpoint; and since you know that as far as my life is concerned I don't want to waste any time if I can help it. So when we do have a meeting and there is a possibility of asking questions, the questions have to come from the right place in your self.

The emphasis is always on Work on yourself; the wish to become Conscious and Conscientious, to find out for yourself what is in the way and to try to understand why people in general on Earth have to be unconscious; so that when you leave the laws of Earth and the laws of Mother Nature simply operate without doing anything about it you become simply prey to that what happens; and if things happen in that way a person fulfills only a very small part of a task, which I think is meant for him to understand. And that we spend the greatest part

of our time in an unconscious state is only an indication of the difficulties that are involved to overcome it, or also an illustration of what actually the Earth means and what the Earth and Mother Nature are up against themselves.

I do believe that there is a striving in the Earth itself really for wishing to become a real planet; it is difficult probably to imagine that, as if the Earth is a personality. If you can see the Earth as a body on which mankind happens to live, that that body as a whole also has certain characteristics and there are certain places on the Earth which can be compared to organs; so that the Earth is not just a bunch of matter thrown together and rotating around the Sun; but that the Earth in itself has potentialities which at certain places of the Earth become apparent. We talked about magnetic poles; there are other places, for instance there is one where there is an absolute sound, which is an essential quality of the Earth, which is not found at other places.

There is in Earth a definite wish to grow and there is also of course what we can notice certain changes taking place in the Earth in relation to other planets and also in relation to the Sun; and the Earth in that way and our solar system as a whole is growing, is indicated by a movement on the part of the solar system also circulating and going quite definitely in certain directions in the universe; and that anyone interested in astronomy and cosmology in general can find out that the Earth is also bound by certain laws, and that the Earth as a whole has to follow such laws. Where the objection is on the part of the Earth itself and where on Earth there are certain entities, which can be compared to intellectual capacities or even feeling. So far we only know very little about such

possibilities where they exist and all we can go by is really the manifestation of the Earth. And in that as you know there is a great variety, not only in place and geographically but also regarding temperature shifts and changes; all under the influence of the Sun and the Earth rotating in a certain way and tilting sometimes one direction and sometimes another. And that the difference in seasons or that what is semi-tropical and tropical compared to the polar regions is of course an indication that the Earth itself is also in certain states of change, because as far as we know history, there have been different periods to which the Earth was subject: a glacial period of which we see a remnants here and there in the mountains; and all the different reasons why on the Earth certain things have taken place in the past and that we now become familiar with certain reorganization or shifts of the Earth itself; and that the difference is in the fertility of land and whatever may have been something, even within our own history what may have taken place in the olden days when there was no history recorded; it is only noticeable in the states in which now the conditions in which certain parts of the Earth happen to be.

So if one wants to consider now for oneself the wish to grow and since we keep on observing our body for the manifestations, you can assume that there is a definite reason why the Earth is also under supervision. A certain Observation process is going on. Most likely the idea that Beelzebub was on Mars would really indicate that from the standpoint of certain planets when the Earth is considered there is that same kind of observation going on as if Beelzebub was constantly on the planet Mars. We can explain it of course for ourselves that we

say if we wish to be in a state of Observation or the condition of 'I' that is required that 'I' is in a state of Mars; that is ready and prepared to fight without fighting; that is the state in which a person is when he becomes emotionally involved in the wish of doing something about his own life. And whenever one has trouble, that is whenever the conditions are difficult and you lose a little faith, or that you feel that conditions are too much, it is very useful if in meditation you try to see yourself and expand gradually from where you are in the room, in the place that's surrounding, surrounding belonging to a greater territory. The territory itself extending and finally encompassing the rest of the Earth; and the Earth being in space and all that, you remember, I said certain things about that in Fire Fly.

It is that kind of meditation, that if one goes through it, not only that you will feel more and more a real value of yourself as being practically insignificant as far as the Universe is concerned; but also it gives you link with the totality of all laws, all operating in some way or other in order to give life wherever it might exist in the Universe; that life itself, whenever it is bound by any kind of a form will have to have a striving, trying to free itself from the bondage of whatever it happens to be.

When we talk about the bondage of the Earth and we compare it to the bondage of ourselves and our manifestations which keep us in a certain place; it's exactly that same kind of a principle that applies in the totality of the universe wherever life happens to exist; and that we in this particular place on Earth have a very hard time. There are many Earths of this kind because there are many

Rays of Creation, and it is then very useful to compare yourself with others unknown to one, but who are also in exactly the same position; that is as far as the cosmological aspect is concerned.

But when one is in a group and one could become aware of the necessity of many people also striving for a certain aim; and of course in their way that they then can feel sympathy for each other. When I talk about having to care I do not really mean caring in an ordinary sense or caring even unconsciously. I really mean that I care for a person who wants to Work, and that should gradually becoming a determining factor in your relationships with each other. I know how difficult that is because you're constantly, when in the presence of someone else, you see such a person in the form in which he is and you have associations with that; and it is very difficult to remember that at certain times in accordance with your own view point, such a person was quite unconscious; and even if you go as far as wishing to criticize, that at certain times you would have expected a person to be different. And not only that you hope but also that there is something in you of a rightful criticism that the person then forgot about his aim. But then when you see each other and it is kind of glossed over, you forget what you have experienced as I say as a rightful criticism; and then it seems as if everything is forgotten and that you do not wish to remember anymore how such a person behaved at another time.

I believe it is very necessary whenever one sees anyone else that you try to remember such a person historically. There are three dimensions in which one can see a person: first, of course, what is the form in which he appears; the

second is how he moves on the Earth, on the surface of the Earth, what they are doing at the present time, within this little bit of a time length; and whatever you can associate with while you are in contact with such a person; but the third dimension is to see a person from beginning to end, that is how he was when he was young and as a little child, and how he historically grew up and how, because of either his bringing up or the conditioning he would continue to live and become an old person, and that all of that you see as a dimension, it will add this third dimension, will add to the totality of a person as you see him and it will help you to become sympathetic. Because it is necessary in the striving of anyone to see where it comes from and also to realize that at times, not only that it is difficult; but that mistakes are made; and you must never forget such mistakes. It is not that you will continue to put blame, but you want the truth of a person and it is not the truth, which you see when you meet him and have a nice chatty conversation. There is a totality of a person you must see, and not only in the behavior you are partly familiar with, which of course extends over a certain length of time that you associate with him; but you have to see him, with everything that belongs to him from his early youth until you meet, and then perhaps by extrapolation what you could expect to be his future.

When one talks about the Earth, you don't talk only about the place where you live. When you talk about the day, you also must remember the night. You must know that the Earth is half lit up and half in the dark. Whenever you look at yourself you must know that the particular moment you observe yourself is a very small part of the totality of all the forms of behavior which you are familiar with;

and that at such a time you must not forget that that also exists regardless of the little bit of information you get at a certain moment.

All right.

Side Two

MR. NYLAND: It is a matter of deepening your feelings at the time when you associate with a person. The deepening helps you not to have a superficial judgment. You always must try to explain any kind of a form of behavior if you can from where it comes from, but also that such a person is conditioned to behave in that way. It will give you patience to try to live with him, to find out if perhaps knowing how he ought to behave and unconsciously, of course, how he will behave that then in the understanding of his, I call it a vertical time, that is the historical time for a person will add that third dimension which enable you to see the solidity of a person. You see the time is measured in three different kinds of dimensions: there is a time length, which is simply like one point going to another point; but when the totality of that kind of a line moves in a certain direction like we do when we walk on the Earth and are interested in a variety of different things, that then in describing the time length, one also describes a plane dependent on the different kinds of activities and the different kinds of attitudes of the different manifestations, which are then put together by a person for the time length that you happen to see him. But if this plane also moves in a direction away from the plane itself it will describe a solid, and it is that solidity of time that I'm talking about, so that you will remember that a person is not at all the point of

Observation that for that one moment happens to come in your view or that is being observed by your 'I'.

I would like to ascribe to the 'I' also three possible dimensions in a way that then it will receive from that what is being Observed, the totality of the truth. It is really another way of saying that when a man is three centered whenever he comes in contact and has an experience with someone else, because we are basing our life on relationships with each other, at least to a very great extent, that at the moment when such relationship exists it should be threefold. It should be on a physical plane and sometimes, of course, your sense organs will help you. It should be on an emotional plane in which you recognize the states of emotions within the person, which may not always be expressed, but never the less exist; and also you have to include the brain. And in trying to understand with your own brain, the activities of the brain of someone else becomes, of course, extremely difficult, because you don't know enough about how such a person's brain is functioning; and only after a great deal of ordinary human knowledge and the acquisition of what is simply then called maturity in being able to live with someone for any length of time, so that you know him then inside and out; that gradually you will see that that what he says is many times not at all what he is thinking, and that the sensitivity to find out what is the reality of a person and on which you then could base a judgment, should include really the three-foldness of a person you meet; and which will require on your part to be also three fold in receiving such information from different levels.

You must start to think about that much deeper. You will see that the Observation process extends not only by means of your brain regarding that what is the manifestation of your physical body, but that because of this kind of activity the brain becomes interested, particularly then the objective faculty in the state in which you are and using then the ability which has been gained by the practice, or put into practice the ordinary rules for Observation, and which then, of course, will include Impartiality; that it becomes really much easier to see what takes place, not only in your own emotions, but that you are helped by the emotional states of someone else, because it is always easier to be a little bit more neutral about someone else. That is the less you know of him the more you can study and the more you can be Impartial to such a person.

One must bring a relationship back to its simplest form of just, you might say, meeting. One must almost say that when you meet a person, you don't know anything about him. That you have to judge at the moment when he behaves, by that what takes place within him in three centers, and that for that you need also the separateness of your own centers; and that not only the brain becomes Observant of the physical body, but that there is something in your emotional states, which becomes Observant.

I've said before that that what takes place for the 'I' is a division of itself and the characteristic is that kind of Benevolence, which is a trait belonging to ones heart and to ones feeling; but it is also extended to your physical body; and that is (a) difficult thing to understand even, that there could be an 'I' in your

physical body, which 'I' is interested solely in the manifestations of yourself as they behave from one manifestation to another.

You see we still have to over bridge the difficulty that when one has a moment of Observation and it creates then for you a point, and it becomes a point of reference in your memory, that the relationship between the different points is not made unless the 'I' is there continuously; but when the 'I' in division can become Aware of the manifestation by being as it were with the manifestation, and in the midst of such can Observe the manifestation, I say again now on the spot when it happens; the 'I' is divided then and gives you at that moment a very definite information about your own state, as you are, without being attached to it. You see the advantage of placing that part of 'I' within your physical center is that at that moment it is absolutely free from either feeling or the mind itself, and that the problem of Simultaneity and the problem of being Impartial is automatically solved by having this take place in you. It is a different way of looking at the formation of 'I' and allowing an 'I' already to become three fold; because that's the way God looks at us. He sees the totality of oneself and He recognizes that what are motivations, not the activity primarily, but the motivations which come either from ones feeling or when they come from the brain itself. And that the totality of the Observation process includes the wish to see the truth as it is taking place in the totality of a personality.

The step towards it is, of course, is first to become Aware and then to see oneself as being alive, but that the extension of the aliveness now must also go to that what is alive in an emotional sense and that after some time it can include

the aliveness of oneself in an intellectual activity. How one does this, that is, how can I, as it were, imagine an 'I' or part of an 'I' to become Observant when it is in a physical body itself and is not dependent on the brain or on the feeling or emotions. It is when I reduce my movements to a minimum. When I become not quiet totally, but use the muscular tensions in reducing them. When I allow not too much energy to flow from my mind or my feeling towards the activity of the body. When I can actually make the body behave as its, on its own wish would want to do; and that then something in me is Aware as if this 'I' Participates in the activity of the physical body. Of course it is included in what we always have talked about as the Do-Re-Mi of an intellectual development; but I say it now a little differently, in order to include the totality of one self and not to go by just a little judgment of a moment when you happen to see even if it is neutral or rather Objective, that it cannot be a final judgment about the person. And that what is needed for a relationship is a totality of a person at all times, as long as you can see that and as long as you even could imagine and then you help yourself by taking a picture, all around a person and receive from such a person that what he is in reality. Saying it a little differently: I want to see that what is a man within himself. I want to understand life as it is in his Magnetic Center. I want to pay less and less attention to the manifestations. I don't want even to pay attention to his emotional states when I wish to Observe him in that way. I want to know that he is alive everywhere in his totality; that is that all cells are alive; and when I see in Observation and I ask 'I' to divide itself, that is the 'I' to divide into three different components. It is really the same question that I ask that that what is now a fused

product in the eyes of the Lord and in the image of Him- that it comes down to a level where I, with my ordinary mind and my ordinary feeling and my ordinary physical center can recognize Him.

As long as you still believe that God is God in the presence of you, you still have a relationship towards above; but when the 'I' could become a friend like you are for yourself and if at times you could talk as if an 'I' is there, perhaps with a little superior knowledge but never-the-less that you feel the presence and that you for sure know it is with you, then one can be taught.

I've explained sometimes how the teaching of dancing in Bali takes place. It tries to eliminate when the teacher whose usually a girl about eighteen, twenty years, who is proficient in a particular dance that she has learned; and certain villages have one person who is the representative for that kind of a dance for that village. And they do visit each other and they have then a certain name established as the person who can dance the legong extremely well or whatever dance that happens to be. When there are such teachers and there are young children about five or six years old, who have to be taught and who have to listen, of course, to the music, to the gamelan and to the different rhythms that are exercised by those who know; and very difficult rhythms to understand even because one does not understand it with ones head, it has to be felt. They are so often contra-punctual. They are so often out of different rhythms and combinations of different ways of joining threes and fours and fives, in certain measures.

When a little child has to be taught, he is or she is, usually the girl is facing the audience; the teacher is back of her. The teacher does not touch her. The teacher only will see what the movements are of the child because it is like a child, five or six years old; going through movements which they have seen performed before and then try to imitate; and the teacher being back of the child does not touch her at all but only corrects when the arms or the legs or the head is not in the right position. And this way of teaching makes for the child the possibility of really seeing what is involved in the dance without being deviated or affected even by having to look at someone else; and moreover to be able to see it as it ought to be or to feel it by the presence and not having to translate what is left into right and reversely.

This is what I mean by the teaching of 'I': I imagine 'I' when I endow it now with the three- foldness to be present to all my three centers. I imagine it to be back of me, to guide me. It leaves me completely free to behave the way I want to behave or think I should behave. I want to have for myself a Conscience and Consciousness, which I can develop when I'm not influenced by having to imitate someone; but when it becomes for me as if from inside wanting to be expressed and that then the music, which of course is there in a dance. I also imagine a rhythm for myself as if I hear, and for me it depends a great deal then on the kind of a state one is in; what kind of music one can hear. Sometimes it is necessary to have just a little noise in order to take care of ordinary superficiality. Sometimes it has to be very definite because at such a time my mind requires clarity. At other times it is emotionally tinted and it is the music as if it comes from

above: the music of the spheres then one can simply call it, as if I'm under the influence of something that is taking place somewhere and I become a receiving apparatus taking it in emotionally; and sometimes I say it is as if the presence of God is there and I hear His voice. But all of this has to do when that what I wish 'I' to be is back of me; and I have no further desire to even describe it or to say that it ought to be this and that. I do not give my mind a chance even to try to say certain things about the 'I'. I want to be myself and I feel and I know the presence of something back of me telling me, without you might now say touching me at all. I have in that a freedom which otherwise I don't have, because when I am in ordinary life I am constantly under the influence of other people, and constantly it is required that in that kind of an influence I react and in that reaction I become completely immersed; and sometimes quite emotionally, sometimes even undone because it does require on my part as a reactive creature that I respond to it. When I'm by myself and I walk and I imagine that something is with me and I cannot see them but I know the presence is there. My walk is adjusted to the best way I can by acknowledging the presence and then to behave as if I know that such a presence then Observing me would touch my arm if it is not done in the right way.

I'm telling this to you as a certain exercise, which at times when you are quite alone and when you are by yourself really, when you have a little time. When you can afford it, when you can actually wish to become clearer, when you have the time to relax, when you can afford to take a little walk and you are by yourself and there is no hurry, that you can slow down, that while you walk you

can relax your body only using the muscles for the necessity of making your feet and your legs walk. You can have your body quite free from tensions, you need not even move your arms, and at that time one can become quite open to the threefold influence of 'I'.

You see this is really the way one ought to pray; but it is a prayer in activity because the advantage of this way of using the Observation process as we now connect it with the existence of 'I' will give me Observations of my movements linked together. I see the totality of myself instead of just a moment, which moment passes by. It is much and much easier if I then wish to remain continuously Aware of my body walking. It is then as if a relationship is not broken and when it breaks it is because I tell my body to do certain things and I interrupt as it were the presence of 'I'. Try to learn this because it will help you at times when you are in ordinary life and when in ordinary life the thought comes to you: that you ought to Work; that then almost immediately after this initial effort in ordinary life you lose yourself again. I say when you have the time to go to church and listen to the voice of God, if you actually could be sometimes one says this in communion with the infinite; but of course that is also strange connotations, so I don't want to use it too often, but it is in reality as if one is in the presence of something that could affect you then in that way and that will enable you to be Awake a little longer, that the 'I' can remain in existence for you.

It made me think this way because the music of Gurdjieff has such a quality. It can bring to a person a certain state. I've talked on Friday about the influence of the music and what it ought to do and can do; but that if one walks

and if even at times one is under the influence of the music and it has lodged within you so that the memory when it is very clear in recalling it could be as if you hear it again, then the state which can be produced as a result of that kind of music hitting you or being in the presence of it that you feel as a presence to yourself the necessity of a form of behavior, which in the eye of the Lord is acceptable to Him; that more and more these kind of attempts, which could become experiences because you experiment with certain possibilities that are given to you, that then in the presence of that the totality of yourself becomes known. And it is not that the music and the sounds which you recall will blind your eyes to that what you don't want to see. You will see yourself in the totality because that is the inference of having such music all around you; that is a characteristic of rates of vibrations.

When one says: "I swim in it", that means that the total surrounding, I want to swim in water and water will go wherever my body happens to be and covers all of me. The rates of vibration as produced by music of that kind, extends almost I would say in curves around you, without going into straight lines away from you. They are surrounding you and you live in it.

The meaning of infinity together with the meaning of Omnipresence, when one ascribes it to God, it means that God is all around, not just in front facing Him, not even teaching me; but I become immersed. You see it leads to certain states of oneself in which one starts to recognize that what is of a higher level of being and simply calling it God and having and giving it the attribute of Omnipresence is a very poor way of expressing, what is really felt. If one could

become covered; if there is around one that kind of atmosphere; if one could at such a time yield to that; if one could remain open and remain open and constantly wish to be open, that what is the atmosphere will penetrate into you; because the porosity of yourself aided of course by that what is relaxing constantly and what you want to be relaxed, because you want to become an instrument then that somehow or other comes in touch and remains in contact with a higher form of being for you. It will create in your thoughts a realization of the possibility; it will create in your heart a wish to go towards heaven.

I know what happens to the feet; I know what it is when one continues to walk on the road. It is necessary to be reminded that that is also something, which belongs to a man, that he still has three centers to deal with and he cannot just afford to let one go, because it will go at the expense of the other two. The totality of the Trinity is exactly that there are three and they must be maintained for anyone who wishes to Work under any condition, wherever he happened to be. He cannot just live with his head alone in the clouds and he cannot just live with his heart and his feeling center somewhere half way in between suspended, although the density of such emotions would allow him, but he still has a package to carry. He has a load; he still has a body. He still has to remember that he was on Earth and still is on Earth.

I say that if you can try to see how 'I' can help you, that is your 'I' when you wish to make it and create it, that then it will take away the intellectual quality a little bit. We talked a little about that at lunch, that is the necessity which for a person, quite uninformed about what is Work and a method still will give him the

possibility of something that is serious; and when he remains honest regarding that what he experiences and at times can even say it: that he is faced with that kind of a difficulty, even if he then with his mind asks, What to do? The answer is always continue in that way and do not change but try to become more sensitive, to allow your feeling to be there and to take at times really command of you. The openness of the wish for a feeling to go out will also help you to receive what is an emotional quality from the 'I' to enter into you. The totality of a man will take place in changing from a personality to an individual. Also along three lines, not just starting, although it may in the beginning be indicated by the possibility of the brain and then what is an Objective faculty and represents energy going through the brain like yeast and starting to ferment and affecting the different departments of one's mental makeup. But at very soon after that what is needed for the feeding of the possibility of a Kesdjanian Body is already being made chemically by the brain and sent to the heart and from there distributed down to your toes, actually receiving in your body physical as it is something that could become a Kesdjanian Body also within. But you see the changing over is that the rates of vibrations change and you must not limit yourself in your thoughts or in your imagination, that that Kesdjanian Body has a skin like a physical body; it does not have that at all. It is an entity. It is an existence. It is a quality which is there which then starts to pervade you in all kind(s) of activities of your physical center or emotional or intellectual; and that then a man will know if he is growing when he knows that the totality of himself becomes dedicated to the possibility of that kind of a change.

Always wish to change and never define, into what? Always remain active but with the ability to stop at any time when you desire, whenever the aim becomes too much for you that you wish it. Return to the point of origin where you started from without having a desire of an accomplishment. Always come back to the fundamentals of an attempt of wishing to create an 'I'; not knowing how that 'I' should look and how it should perform and gradually only finding out by your own behavior, by your own kind of thoughts, by the kind of feelings you will allow, that gradually you see that certain things become pure and that you purge yourself of that what is unnecessary. You can do without; this is the way one starts to walk on the road when you want to see an aim in the distance and you know well enough that you will not get there today.

One must walk today as if you will not have a tomorrow. This will give you the answer to many of the questions of the future. One plans in ordinary life for tomorrow. In this kind of life of Consciousness and Conscience one plans for infinity and infinity cannot be defined. One plans for association with God. One cannot define God, because He is the totality of Omnipresence. One wishes for oneself to become an individual without the knowledge of what belongs to being an individual, but one knows one wishes to change from that what one is because it is not as yet right. One knows one makes too many mistakes. One has to have a wish really to want to counteract, as I say, to clean oneself, to become simple in movements, to be satisfied with that what one eats and not always go after what you really like, not to be too good to often to your body. And the kind of thoughts you will allow in your brain should have a certain character,

that is, you want to fill your brain with something that is worthwhile; so that when you put it on a scale of pondering it has substance and that what of course is within in your heart.

What will one allow in ones heart? What is the kind of emotion that one wants to keep there? What kind of emotions will you allow to take hold of you, because emotions do take hold of you? What is it that you feel you have not done in the cleaning up process of emotions and feelings? Usually the feelings they bother one and you could step over from the feelings to an emotional state and make it more permanent on that basis; and then let that what is the ordinary Do-Re-Mi simply go. What is it? And the Do-Re-Mi, which we call man number four, there is everything potential; gradually by making that potentiality an actuality I over bridge the Fa of that octave and I go into the real state of permanency of Sol-La-Si. Those are my emotions, which can count and of which I will not be ashamed and which will then be substance for my Kesdjanian Body, and will give the Kesdjanian Body viability to continue to live.

Many times I say it is not philosophy I talk about. It's a little background. It's a little idea of trying to tell you the seriousness that must be underlying your wish to Work. The reasons time and time again from coming here, even that you wish to listen to me, that there must be something in return that takes place in you, otherwise what I say is simply for the birds. I want it to be something that you can take with you that can have an effect and that you then can digest; and that all of it can take place in the name of God The Father, our All Loving, His Endlessness.

I hope you have a good week. When you leave, leave quietly. Don't disturb yourself. You can if want to contain yourself, to be like a little dancing girl, not to be touched, not even by the teacher and surely not touched by the outside world.

Good night.